

The Church News

Diocese of Pennsylvania

Vol. XXXV No. 1

PHILADELPHIA, PA.

OCTOBER, 1945



The Rt. Rev. William P. Remington, D.D., S.T.D.

THE NEW PRAYER BOOK AND HYMNAL



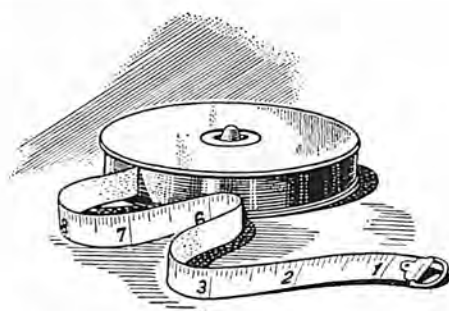
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Chartered in order to build for our Diocese a Cathedral Church, of which the first unit, St. Mary's Chapel and the Choir (8630 Ridge Ave.), in Upper Roxborough, is partly constructed.

SUNDAY SERVICES: 9 A. M., Holy Communion; 11 A. M., Morning Prayer and Address; 4 P. M., Evening Prayer and Sermon.

CATHEDRAL CHAPTER

OFFICERS: Bishop of the Diocese, Presiding; Senior Lay Canon, S. F. Houston; Canon Residentiary and Registrar, Rev. J. M. Niblo, D.D.; Treasurer, Louis B. Runk; Counsel, Philip Price, Esq.

CLERICAL CANONS: Rev. Messrs. E. C. Earp, D.D.; C. E. Eder, D.D.; C. E. Snowden, D.D.; J. M. Niblo, D.D.; E. F. Salmon, D.D.; J. K. Shryock, Ph.D., and C. H. Leng.

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Contributions for the maintenance and enrichment of the services and special pecuniary gifts for the extension of the Cathedral, will be gratefully received. Checks should be drawn to the "CATHEDRAL CHURCH OF CHRIST, L. B. Runk, Treasurer," and sent to Mr. Runk at 1400 Morris Building, 1421 Chestnut Street, Philadelphia.

The Church News

OBJECT 1. To promote Unity of Diocesan Life by disseminating news of the Diocese, its institutions, parishes and missions, and by printing letters and pastorals by the Bishop from time to time. 2. To promote the Missionary and Benevolent Work of the Diocese by publishing reports and appeals, and by recording current news and events.

Vol. XXXV

OCTOBER, 1945

No. 1

Bishop Remington

New Suffragan Bishop to Be in Residence Soon

Delegates of the parishes and missions of the Diocese responded to Bishop Hart's call for a Special Convention and met in Holy Trinity Church on June 26th to elect a Suffragan Bishop to assist in carrying on the work of the Diocese. Necessary preliminaries, as it turned out, consumed more time than the transaction of essential business.

After the preliminaries Dr. Joiner, Chairman of the Nominating Committee, placed in nomination three persons: The Rev. Charles W. Shreiner, D.D., Dean of the Chester Convocation, Rector of St. Paul's, West Whiteland, and Head-Master of the Church Farm School; the Rev. Chauncey E. Snowden, Dean of the Convocation of West Philadelphia, and Rector of St. Paul's, Overbrook; and the Rt. Rev. William P. Remington, D.D., Bishop of the Missionary District of Eastern Oregon.

Dean Shreiner immediately withdrew his name from consideration, and Convention proceeded to ballot. Only one ballot was necessary for a choice and adjournment came before lunch.

Bishop Remington is no newcomer to the city of Philadelphia or the Diocese of Pennsylvania. He was born in the city and graduated from the De Lancey School and the University of Pennsylvania. After being ordained Deacon in 1905 he became Curate in Holy Trinity Church. After that he served as Vicar of the Chapel of the Holy Communion for four years before

moving to the Diocese of Minnesota. Since leaving the East he has served variously as Rector of a large city parish, Suffragan Bishop of the Diocese of South Dakota, and since 1922, Bishop of the Missionary District of Eastern Oregon. This is the wealth and variety of experience that Bishop Remington will bring into our Diocese when he undertakes his new duties after the 15th of October.

Much of the work of a Bishop consists in doing what the Good Samaritan did for the man who fell among thieves, namely pouring in oil and wine: he must both mollify and stimulate people. Specifically, for example, on one and the same day a Bishop may have to smooth

the ruffled feathers of an angry vestryman and also stimulate the flagging spirit of a discouraged rector. How often a layman, whose blood-pressure has reached the breaking point when he entered the Church House, has gone out of the Bishop's office a perfectly safe insurance risk; and how often a depressed and disheartened vicar has been so stimulated by the sympathy and encouragement of the Bishop that he has returned to his work, determined to try once more to make bricks without straw under the eyes of the most exacting of taskmasters.

To succeed in mollifying the terrible and stimulating the feeble a Bishop must not be a formidable ecclesiastic but an accessible and sympathetic pastor. These fortunately are among the qualities which our new Suffragan, Bishop Remington, possesses. By nature and by grace he is an understanding man, knowing both how to smooth and how to stimulate, and with a ready ear to hear all his people.

There is another character in one of the parables whom Bishop Remington has also taken for his model—the servant who was sent out by his master to call men from the highways and hedges to come in to the supper. This is an occupation of a less sedentary nature, one that cannot be practiced in a chair or an office. It is the missionary spirit in action, a spirit so strong in Bishop Remington that after his short ministry in Philadelphia, where he was brought up, he gladly accepted the

WELCOME TO BISHOP REMINGTON

We are looking forward with pleasure to the coming of Bishop Remington into the Diocese on October 15th. He will take up his residence at 259 South 43rd Street, Philadelphia 4.

The Diocese is preparing a Service of Institution for the Suffragan Bishop (after the required number of approvals are received) at the Cathedral in Roxborough, Thursday, November 1st, at 11 o'clock.

OLIVER J. HART.

opportunity to go West, first to a large parish in Minneapolis, then in 1918 to be Suffragan of South Dakota, and in 1922 to be Bishop of Eastern Oregon. The Episcopal Church is so strong on the Eastern seaboard that the average churchman here is entirely unaware of its pathetic weakness in the Middle and Far West and of the difficulties with which our clergy there have to contend; difficulties so many and so great that it is actually easier for our Church to make progress in China than in some of the Western missionary districts of America.

So Bishop Remington comes to us with a wide experience in the hardest field in the country. He is a man in whom, as the chemists say, there are no "inert ingredients" — he loves work. His extensive experience and his intensive passion for Christ are rich assets added to the real wealth of the Diocese. They assure us that our best days are at hand. Under Bishop Hart's inspiring leadership and with Bishop Remington's consecrated assistance we can make the Episcopal Church in the five counties of metropolitan Philadelphia the greatest spiritual force they have ever seen.

Reconstruction Fund Growing

Special Gifts Exceed \$400,000

In spite of unavoidable delays resulting from difficulties in obtaining supplies and the fact that some of the campaign personnel were required to give priority of time to war activities, the Special Gifts Committee reports that subscriptions totaling just short of \$300,000 are actually in hand and that the total will be substantially in excess of that figure when this publication comes from the press.

There are presently 1,200 prospects from whom no report has thus far been received. When these reports are made, it is contemplated that the Special Gifts Committee will have raised in excess of \$400,000. The importance of prompt completion of the solicitation is apparent.

The Diocese of Pennsylvania has been the leader in the campaign throughout the country. Its plan of organization and program has been widely followed with success in other places.

The Norristown Convocation, headed by Philip Dechert, was the first to exceed its quota, which was \$50,000. The Chester Convocation, headed by Daniel A. Newhall, shows clearly that it will raise the largest amount, already having reported in excess of \$140,000. Of the parishes, the Church of the Redeemer in Bryn Mawr stands well in front with more than \$55,000 to its credit.

Special fall campaigns will be made in certain parts of the Diocese where for good reasons earlier activity was impossible. It is hoped

that these will substantially increase the totals.

A gift to the Post-War Reconstruction Fund is a magnificent *Living Memorial to World Peace*.

Subscriptions should be forwarded to the Diocesan Campaign for Post-War Reconstruction at the Church House.

CLERICAL BROTHERHOOD MEETINGS FOR OCTOBER

Clerical Brotherhood meetings for Mondays in October are to be held at 11.30 o'clock.

This month we are developing the doctrinal emphasis as suggested by Forward in Service that is, The Doctrine of the Incarnation.

Oct. 1 — The Bishop, the Rt. Rev. Oliver J. Hart.

Oct. 8 — Preaching The Incarnation, the Very Rev. Chauncey E. Snowden.

Oct. 15 — The Incarnation and Christology, the Rev. Dr. Ray G. Wallick, Pastor, Grace Lutheran Church, Drexel Hill.

Oct. 22 — The Incarnation and the Eucharist, the Rev. Dr. William H. Dunphy.

Oct. 29 — The Church Is the Extension of the Incarnation, the Rev. Louis A. Haselmeyer, Ph.D.

Program Chairman for month — The Rev. George E. Condit.

OWEN J. ROBERTS TO SPEAK AT ST. PETER'S SERVICES

The Honorable Owen J. Roberts, a former Justice of the United States Supreme Court, will speak at St. Peter's Church in the Great Valley on Sunday afternoon, October 7th, at 3.30 o'clock. The interior of the church has been restored in memory of George Pownall Orr, Jr., and colonial windows have been given in memory of former ministers and officers of the parish and of an American soldier killed in World War II.

St. Peter's Church welcomes visitors to its services and arrangements can be made with the rector, the Rev. J. Jarden Guenther, to have the church opened for those who wish to see a historic church now restored to its original beauty and simplicity. The parish was founded about 1700 and the present church was built in 1744.

MUSIC COMMISSION PLANS CHORAL SERVICE

A Choral Service, sponsored by the Diocesan Commission on Church Music, will be given at Emmanuel Church, Holmesburg, on October 21st, at 5 P. M. The Junior Choirs of the following parishes will participate: St. Peter's, Glenside; Grace Church, Mt. Airy; St. Mark's, Frankford; Emmanuel Church, Holmesburg, and St. Matthias, West Oak Lane.

LATIN AMERICA NEEDS US

By BISHOP COLMORE

Latin America, contrary to popular belief, cannot truly be said to be Roman Catholic. Upon verbal admission of well-informed Romanists in Puerto Rico, less than twenty-five per cent of the people of this island are practicing Christians and this includes not only Roman Catholics but Pentecostals and various other forms of Protestantism. There is a Roman church in every town, but two-thirds of the people live in rural districts where practically no work was done by the Roman Church. The same condition prevails in the country districts of all Central and South America.

On the other hand, for thirty

years the Episcopal Church has made rural work its chief concern and many missions in the mountains have been established and served by resident priests. On the first Easter Day after the mission of the Transfiguration was built at Las Rubias, Puerto Rico, there were 130 baptisms. Now that one mission has become eight in that locality. The Police Department testifies to the great improvement in the lives of the people and we know that they are now receiving the spiritual food of our Lord. Other places have developed in a similar way.

The Episcopal Church in Puerto Rico makes no effort to proselytize Roman Catholics. Most people here, as in other Latin American countries, are baptized in infancy, but have had no further vital connection with the Church. Spiritualism had replaced Christianity in the lives of thousands of the people. We recognize that they have the grace of baptism and try to build on that. The spark of Christianity is here but it is in danger of being lost. The Episcopal Church is a means of saving it not only by our efforts but also by inciting the Roman Church to greater missionary endeavor.

Undoubtedly the Good Neighbor Policy was taken to Latin America by American missionaries long before the State Department conceived the idea. That policy must not be a condescending attitude on the part of the big neighbor, but it must be spiritualized by the lives of missionaries spent among the people and given in Christlike service.

The Body of Christ must be strengthened and reinforced so that it will be a strong and effective influence in the lives of God's people. Latin America needs this as much as does North America. This can best be accomplished by the development of leadership among the nationals of each country. The Church in Puerto Rico has followed this policy for years and today sixteen of the twenty priests are Spanish speaking. This leadership has been effective not only among the people to whom the Church ministers but it also has been recognized by government and other official agencies which have sought the assistance of our clergy.

The Episcopal Church in Latin America is truly a good neighbor, seeking to develop the best in their culture and to spiritualize it by our example and teaching.

DEPARTMENT OF CHRISTIAN EDUCATION

THE DIOCESAN SUMMER CONFERENCE had a very successful session from July 8th to 13th at Ursinus College, Collegeville. Everyone was glad to be back on Ursinus' beautiful campus. The 170 attending settled down very quickly for the five days of inspiration, study and fun. If you are interested in statistics we can tell you that there were 54 men and 116 women. Those under 20 years of age numbered 83 so you can see we had quite a cross section of the Diocese. The faculty, staff and conference members worked hard and well under the able leadership of the Dean, the Rev. Peter C. Van der Hiel, Jr., with the result that all went away feeling better able to carry on the work of the Church.

THE REV. O. F. NOLDE'S ADDRESS, made at the Church of the Holy

Trinity following his return from the San Francisco Conference, has been made available by the Diocesan Committee on a Christian World Order and may be secured at the Church House.

DO YOU KNOW . . .

1. the flyer for Parents and Godparents, called "We Prepare for Baptism"? . . .
2. the "Know Your Bible Series," which is a series of good short courses on the Bible for young people and adults with very intriguing titles such as "Writing Scriptures Under Dictators," "Refugees Who Wrote Scripture," "Jewish Wit, Wisdom and Worship"? . . .
3. the new Christian Education Units of the National Council for the Junior High age in the Church School, one of which is on Hymns?

Bishop Hart's Message



We start our work this winter with a keener realization than ever that no other foundation can be laid for world community and human welfare than that which is laid in Christ Jesus. The shattering events of August have made this clear. There never has been a day so emphatically our Lord's day as *now*. No enduring national or international order can be built on greed.

It will be built on Christian foundations or it will not be worth the building. There was a time not long ago when, in certain quarters, it was the smart thing to say that Christianity was "unrealistic." Now we see that it is the only realism that there is.

In the face of such a tremendous opportunity, we ought prayerfully to reconsider our whole Church life. The war has called forth qualities of courage, alertness, decision, tenacity of purpose, unselfish devotion to a cause. Our Church work must call forth these same qualities in even greater measure. I suggest that every Vestry, at the beginning of this year, carefully evaluate its plans for the year. How much will power will these plans demand of the congregation? How much native resourcefulness is evident in their formulation? How much reckless daring will be needed for their execution?

Life is moving with Jesus Who is the way, the truth and the life. God grant that the Diocese of Pennsylvania may go forth with Him on the highway of service.

Oliver Hart

In the Diocese

HENRY STUART PAYNTER, *Editor*

The following letter was addressed to Bishop Hart: "The Rev. M. W. Davis, who is a member of our local Ministerial Association, told us this morning that he was leaving us. By unanimous vote we expressed our regrets at his leaving, and I was instructed, as Secretary of the meeting, to write his Bishop, expressing our deep gratitude for the splendid work which he has done in our community. Mr. Davis has been most co-operative, and the expressions from various members of the Association were very warm in their commendation of his fellowship. We wish for him continued success in the work of the Kingdom." Signed, J. Garrett Kell, Secretary Pro-Tem, West Chester Ministerial Association. (June 1, 1945.)

A United Patriotic Service was held in the Church of the Resurrection, Broad and Tioga Streets, on June 17th, with the Rev. John Craig Roak, Rector of Gloria Dei (Old Swedes') Church, as the preacher.

The patronal festival of St. Barnabas Church, Germantown, was held on St. Barnabas Day, Monday, June 11th: 6 A. M., Corporate Communion of the parish; 3.30 P. M., meeting of The Clericus, consisting of the clergy of the Dioceses of Pennsylvania and New Jersey; 5.30 P. M., dinner, attended by Bishops Hart and Roberts; 8 P. M., solemn evensong, with sermon by the Rev. Jesse F. Anderson, rector of St. Thomas' Church, Philadelphia. The Rev. E. Sydnor Thomas completed 38 years of service as vicar and rector on St. Barnabas Day.

To accommodate the server, Ronald McCutcheon, so that he can reach his place of employment on time, the Wednesday morning services at St. James' Church, Prospect Park, begin promptly at 6.55 A. M.

The Rev. Addison A. Ewing, retired member of the faculty of the Philadelphia Divinity School, supplied the services at the Church of the Epiphany, Sherwood, while the rector was on vacation.

The Rev. Samuel R. Colladay, sometime curate at St. James's

Church and rector of the Church of the Messiah, Philadelphia, died on March 15th in Hartford, Conn., where he had been Dean of the Cathedral since 1919. He had retired in 1936.

Birthday offerings are presented by the members of the Church School of All Saints' Church, Crescentville, on the Sunday nearest to their birthdays. The amount is usually a penny for each year. The money is presented as the Advent Offering for some diocesan project.

Mrs. James M. Herring is chairman of the Lansdowne Auxiliary of the Seamen's Church Institute.

The Women's Auxiliary to the Convocation of Chester will meet at the Church of the Holy Trinity, West Chester, on October 18th. Mrs. Robert S. Gawthrop, of this parish, is president of the Convocation.

A fine reproduction of Murillo's "Madonna and Child" and hangings for the altar, previously in St. James's Church, Philadelphia, are now in use at Trinity Church, Gulph Mills.

Summer Union Services were arranged for St. Asaph's, Bala, and St. John's, Cynwyd.

The Rev. Bayard H. Jones, D.D., of the faculty of Sewanee Divinity School, preached in the Memorial Church of the Good Shepherd, Germantown, on June 17th.

Mrs. Helen Weir McHenry, wife of the Rev. H. Cresson McHenry, rector of St. John's Church, 3rd and Reed Streets, died on May 23rd, and was buried in the churchyard of St. Thomas' Church, Whitemarsh, on May 25th.

On May 30th, the thirtieth anniversary of the Rev. Delber Wallace Clark was celebrated at the Christian Settlement House, 539 North 12th Street, where he has been Chaplain for five years.

The fiftieth anniversary of Trinity Church, Swarthmore, was observed on June 17th and 18th. On Sunday morning the Rev. J. Jarden Guenther, former rector, preached the sermon. On Monday evening a parish reception was held, attended by Bishop Hart and Bishop Roberts. A campaign was launched to raise \$50,000 to complete the church, which was built fifteen years ago.

Mr. Irwin Bauer, lay reader at Ascension Church, Rhawnhurst, was confirmed fifty years ago last June. Coming to Rhawnhurst from St. Mark's Church, Frankford, Mr. Bauer worked for the establishment of the new church and has been one of its most loyal and faithful workers.

A substantial sum is being accumulated gradually for the endowment fund of St. James' Church, Prospect Park, through the purchase of War Bonds by members, payable to the church. St. James' has just recently changed its status from that of a mission to a parish.

Mrs. George A. Trowbridge, of St. Paul's Church, Chestnut Hill, is a member of the committee appointed to make suitable recognition of the 25 years that Dr. Palmquist has served as Secretary of the Philadelphia Federation of Churches. Dr. Palmquist's resignation takes effect on November 1st.

The Rev. Tollie L. Caution has been made Secretary for Negro Work of the National Council. He
(Continued on Page 11)

War Commission

★ ★ ★ ★ ★

GOLD STAR CORNER

★

Calvary, Germantown

ALLEN SCOTT HERRING

Good Shepherd, Germantown

EVERETT H. BROWN, 3RD

SIDNEY R. GITTENS, JR.

★ ★ ★ ★ ★
**ST. STEPHEN'S SERVICE CLUB
TO CONTINUE**

Mrs. P. Blair Lee, Chairman of St. Stephen's Club, announced that the hospitality and entertainment

center for men and women in uniform, which has been operating with great success for two and a half years, would be continued "just as long as we are needed."

At the same time Mrs. Lee declared that attendance at the center had increased a great deal in the past several weeks, "and it looks as if we are very much needed." Mrs. Lee said further that she felt clubs offering a home-like friendly place for veterans can play an important role during the transition period from military to civilian life. The men returning from overseas expect to be greeted in the same considerate and friendly manner as they were before the war ended; "and we cannot let them down now," said Mrs. Lee.

An average of 1000 women volunteers each month make possible the smooth functioning of St. Stephen's Club. Various committees are now mapping out a more extensive fall and winter program to entertain an average of 2000 service men and women who use the facilities of the club each month.

Other leaders at the club who play an important part in affairs of St. Stephen's Club are Mrs. James T. Davis, Vice Chairman and Treasurer, and Mrs. Humphrey Nelson, Director of the Club.

Suppers each Sunday night for the service men, with home-cooked meals, is one of the most popular attractions offered free to the men. This function was dropped during the summer, but was restored beginning Sunday, September 23rd. Mrs. Howard W. McComb is Chairman of the Sunday Supper Committee. Each week a committee of women from a different parish undertakes the work of supplying the meal to an average attendance of 200 guests.

The Club's program daily is from 10 A. M. to 11 P. M., and is open to military personnel of all religions. The free snack bar is open daily from 3 o'clock on. Dances are held periodically and on many of the special anniversaries; and facilities offered include showers, gymnasium, lounge, library, writing room, laundry room, game room and pool table, the "inevitable juke box," and a chapel. Every evening a clergyman of the Diocese is on duty in the capacity of Chaplain.

* * *

(The above article by Mary Padgett appeared in *The Inquirer* of September 12, 1945.)

PEACE BY UNCONDITIONAL SURRENDER

Before V-E Day one could hardly pick up a newspaper without seeing the expression, "Unconditional Surrender." Now it is the surrender won from Japan likewise. But to me it has also a personal and spiritual significance.

What does absolute surrender mean? It means the entire giving up to another. In the spiritual sense, it is the finite giving up to the Infinite. It is the way of peace.

By making a morning surrender to God of ourselves, our family and friends, and all the events that may go to make up the day, great peace is achieved, for it is an antidote to worry so prevalent in wartime. How much better to leave things in God's care. One can recall these intentions many times during the day.

In lesser degree we can surrender to another's will and offer this to God for various intentions, thus

making reparation for some of the selfishness in the world. The Blessed Mother would never have received this title except for her brave surrender, "Be it done unto me according to Thy word," and holy men and women of all ages have achieved their sainthood by absolute surrender to the will of God.

If during the day tension arises, should we not give up to God and thus restore inner peace? Try it and see the spiritual and emotional balance it will give.

NANCY MCKEAN.

QUIET EVENING FOR WOMEN

SAINT MARGARET'S HOUSE
5419 Germantown Avenue

Saturday-in-Octave of All Saints,
November 3rd, from 4.30 to 9 P. M.
Conductor, the Rev. William T. Metz.

Please register promptly with Sister Ethelwyn at Victor 4612.

Woman's Auxiliary

MRS. OLIVER J. HART, Editor

President's Message

Flash! The Woman's Auxiliary building has been altered and decorated through the generosity of the Diocese, and the staff is now installed in their offices on the first floor. There is a most comfortable and attractive room for informal meetings and for rest and reading on the third floor, where is also located the lending library. It is a wonderful inspiration and incentive to have all the Woman's Auxiliary work housed under one roof, and will be especially helpful this winter when our thoughts are centered on plans for the Triennial in the fall of 1946.

MARGARET PACKARD.

EDUCATIONAL DAY

MONDAY, OCTOBER 8, 1945

at

HOLY TRINITY PARISH HOUSE
217 South 20th Street, Philadelphia

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10.30 A.M.—Aims and Special Study Topics for 1945-1946

Mrs. Robert P. Frazier,
Diocesan Education Chairman
of Woman's Auxiliary.

11.30 A.M.—Educational Opportunities in Average Parish

Miss Avis E. Harvey,
National Education Secretary
of Woman's Auxiliary.

12.30 P.M.—Prayers

Right Rev. Oliver J. Hart, D.D.

1 - 2 P.M.—Lunch Hour

Bring box lunch
(coffee provided)
or visit nearby restaurants.

Sale and Exhibition

Books and study materials.

2 - 3 P.M.—Informal Group Conferences

General Leadership:
Mrs. Francis R. Packard

Study Programs:
Mrs. Robert P. Frazier

Missionary Support:
Mrs. Marmaduke Tilden

Christian Social Relations:
Mrs. George A. Trowbridge

Supply Work:
Mrs. Jacob S. Disston

Younger Women:
Mrs. A. C. Young

Balanced Programs:
Mrs. U. Grant Beath

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The Church News

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202 So. 19th Street, Philadelphia 3, Pa.

Editor-in-Chief
THE REV. ALBERT O. JUDD

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FOR WOMEN ONLY

Once, long ago, Christ was served by none but a few faithful women. They came, as they supposed, to serve a dead body and found the earth-shaking miracle that Christ is dead only to those so wrapped up in their own selfish concerns for safety, for power, for social acceptability that they cannot know or be convinced of His abiding presence. To the Roman and Temple authorities He was dead, even to the apostolic band he was dead; these women served a corpse through sheer habit and the abiding memories of love. "Practical" men knew how useless their service was and went about their regular affairs heavy-hearted, no doubt, but with resignation.

Many times since that day "practical" men of the world resigned themselves to the "fact" that religion is dead. They admit that they had great hopes at one time for what it could do to make the world an agreeable place instead of a predatory jungle. But hypocrisy, lazy indifference, and vapid sentimentality sealed its doom so that now only a handful of sentimental women take the trouble to be concerned about it. In word and deed they have preached the doctrine that religion is "for women only."

Much that goes by the name of Christianity gives credence to that slander. The simpering sweetness affected by many clergy and lay workers revolts those who, through more virile approach to life, soon penetrate affectation and false poses. The ferocious wars that are often waged from pulpit and prayer desk against straw men of indefinite evils, greed, and sin in general too often do not compare favorably with official silence, or even profit, in the face of industrial oppression, or political corruption right on the very doorstep of the home parish.

And there are those who mention the eternal prating about the brotherhood of man which goes on side by side with the most disgusting snobbery and intolerance. These failings are not of the essence of Christianity at all but have become attached to the Church as a social institution. They indicate no failing of the Christian message, but they terribly indict those who proclaim that message, for the great bulk of the people do not realize that any distinction exists. To them religion is the people who call themselves Christian. Therefore popular belief has been that religion is dead. And indeed in a very real way it is if that is its fruit.

But letting the matter rest there is over-simple. No man can dismiss the subject that way who heard the awesome ceremony of surrender that unfolded on the deck of our battleship Missouri as it lay anchored in Tokyo Bay. Among the momentous words spoken by General MacArthur, Commander of the Allied armies which forced surrender, none were more momentous than his pronouncement that "We have had our last chance" to establish and insure world peace. The power politics and military alliances of "practical" men have been of no avail. Finally he said: "The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advance in science, art, literature and all material and cultural developments of the past two thousand years. It must be of the spirit if we are to save the flesh."

There could be no more powerful testimony to the reality and practicality of religion. It is shown in its true role of being the only answer to the need for constructive handling of human affairs on however large or small a basis. The way of Christ is the only way of life; the other ways are directly or indirectly the ways of death.

But does all this mean that final, blazing triumph and glorious vindication is about to burst upon the Christian Church when men shall scramble to hail her as the saviour of civilization? By no means! It is entirely possible for men to find the reality of Christian truth apart from its expression through the churches of the land. It is entirely possible that even a God-given instrument for containing and dispensing eter-

nal truth may become so impervious to the urgings of the Holy Spirit that a complete bursting asunder becomes inevitable. What but that explains the fate of fossilized Judaism under the impact of Christ's life and teachings?

We are faced, then, with a two-fold bit of reality that has not entered into the convictions and practices of multitudes of church people: fundamental Christian truths about man and God are indispensable to ordered lives and an ordered world; the institution we call the Christian Church is not indispensable except insofar as it voluntarily and consciously defends and dispenses eternal truth.

The fullness of Christian truth is not being dispensed by a church which reverberates with emptiness on the Lord's Day while streets all around teem with children and adults who neither bow the head nor bend the knee from year's beginning to year's ending. The fullness of Christian truth is not being dispensed when thousands of dollars of plant and equipment lie idle and locked up ninety per cent of the time though swarms of children and young people "hang out" on street corners and drug stores for recreation. The fullness of Christian truth is not being dispensed by any parish which so completely fails to make the Master felt and loved by virile men that it presents the appearance of being "for women only."

If the world passes by our door without turning in, it is only partly because of their disbelief or indifference to the truth we represent. More often it is because our voice has been feeble, our actions ineffective, and our personalities unlovely.

A. O. J.

REV. THOMAS W. S. LOGAN HEADS INTER-RACIAL PARISH

The Rev. Thomas W. S. Logan, rector of St. Michael and All Angels' Church, 43rd and Wallace Streets, on September 1st became rector of Calvary Church, 41st and Brown Streets. This is said to be the first time in the history of the Diocese that a colored clergyman has been called as rector of a white congregation. Bishop Hart installed the new rector of this inter-racial parish on September 30th.

SECRETARY'S NOTES

In the "Changes in the Diocese" there are new clergy coming from different sections of the country—Minnesota, Oklahoma, Massachusetts, Georgia, Kansas, etc. There is a danger of forgetting the stranger who comes into the Diocese and he wonders if this is the City of Brotherly Love. The Clerical Brotherhood—a non-partisan group—which meets every Monday morning in the Church House, extends a welcome to new men, but sometimes the welcome is not accepted and those who work for greater fellowship among the clergy grow discouraged. If you have stood aloof heretofore, now is the time to change and make your contribution for the good of the fellowship.

—•—

The Diocese of Pennsylvania has measured up again in accepting a challenge. California had to withdraw its invitation to the General Convention and when Bishop Tucker appealed to Bishop Hart for hospitality the matter was referred to the Standing Committee and on the strength of its report the Diocesan Convention extended a hearty invitation to the General Convention to meet in Philadelphia, September, 1946.

This will be a great Convention! Peace has come and with it the Church must accept her share of responsibility in rebuilding a world. A new leader in the office of Presiding Bishop is to be chosen. A new President for the House of Deputies is to be elected. An enlarged program that will tax the vision of the whole Church will be presented. To do our share in Pennsylvania in making the Convention feel "at home" will require the wholehearted support of every communicant and clergyman within the Diocese. Think of the impact on this Diocese with leaders coming from all over the world.

As committees are organized you will hear of the plans. Dr. Gates, of the University of Pennsylvania, is the General Chairman. Address all communications to the Secretary of the General Committee, the Rev. Charles H. Long, and he will see that you are given the necessary information.

—•—

There seems to be a gap in the salary scale of the Diocese. Many

parishes have been satisfied to pay the minimum. A little thought and effort on the part of the vestry could increase the salary. It was interesting to hear that one vestry raised the salary of its rector and told him that they did it in order that he would not be tempted to accept a call to another church on the ground of salary.

—•—

The Church Pension Fund was established March, 1917. Its benefits cannot be measured in terms of

dollars and cents. Many stories could be told of the relief from strain and worry and the sympathetic understanding of the officials of the Fund. Here is one example: During the summer of this year a widow of a clergyman of the Diocese of Pennsylvania died and she had been receiving a pension since May, 1917. Suppose the Pension Fund was not in existence could or would the parish provide a widow a pension for twenty-eight years?

CHARLES H. LONG.

Believers Who Work At It

It has been said that ninety-nine out of every hundred people in the United States believe in God. We are aware of the fact that in spite of such a condition, the Church is not supported as it should be nor services attended by anything like a majority of our people, not to mention ninety-nine percent.

This nation was founded by those who sought, in the main, religious freedom. The church building was, if not the first, one of the first structures to be erected after the establishment of each settlement in the colonies. Religious leaders, both clerical and lay, were the organizers of governmental, business, and social relations in the original settlements. Most of our oldest institutions were founded and fostered by those who were actively engaged in the affairs of the church. To reiterate that the statement—ninety-nine percent of Americans believe in God—is understandable is to believe that this nation was founded upon principles which were unimpeachable. We, the descendants, therefore, think largely in terms based upon Christian teachings.

Why, with this inheritance and environment, do we not support and serve God through activity in the church? Why has attendance, support, and active service in the church declined from a place of prime importance in the life of the average individual to a minor position or no position at all?

One answer, in my humble opinion, is based upon the fact that while the "species Americana" is inherently a believer he has an outstandingly innate characteristic which is often overlooked. That characteristic is to rebel against restraints or prohibitions. Any church

program of teaching which is predicated on prohibitions, restraints, or hindrances will fail to receive his support.

One of the most colossal errors in government was the Prohibition Amendment. To try briefly to enumerate all of the ills produced by it would be futile. We did not support it.

On the contrary, any program which has a theme of bettering, advancing, improving, or enlightening automatically captivates the imagination and is supported.

Thus our cogitation leads us to the belief that support, co-operation, and activity of and in the church's program may be produced by an emphasis on "Thou Shalt" instead of "Thou Shalt Not."

One definition of "prohibit" is "interdict by authority." One definition of "interdict" is "cut off from spiritual services of the church." Now I do not insist that these definitions are being used correctly since even Satan has been known to quote Scripture, but they do serve my purpose of calling attention to the neglected fact that more people will be interested in a constructive and enlightened program than in one of denials and prohibitions. Such a program imbues each individual with the encouraging thought that he is to progress spiritually by contact with a church which does not keep emphasizing the Mosaic Law, but rather emphasizes the "first and great commandment" and the second which is like unto it. It is that sort of program which can inspire participation even to the point of sacrifice.

WILLIAM PARKE HESTON,
*Vestryman at Christ Church,
Ridley Park.*

Returning Service People and the Church

By THE REV. CHARLES E. TUKE, D.D.

Rector of St. John the Evangelist's Episcopal Church, Lansdowne, Pa.

In all of our excellent planning about the necessity for readjustment by our returning service people, there is not much said about the necessity for readjustment by us here at home. If we are to do a good job in assisting them to find their places, old and new, in civilian life, we must be ready to adapt ourselves to them and their needs. "New occasions teach new duties." In many ways our men and women in the nation's service have gone on far ahead of us. They are not only separated from us by hundreds or thousands of geographical miles but in a great many cases by tremendous distances in their thinking. Boys have become men in a very short time. We see in them a new seriousness, a speeded-up maturity. Often a lifetime has been crowded into a few years by rigorous discipline and the stark, gruesome experiences of combat. They have run the gamut of human emotions, from the depths of depression to the heights of exaltation. They have done a lot of basic thinking. They have concentrated with all their powers upon the grim requirements of battle. But they have been concerned also with the highest ideals. Seeing the world as it actually is, they have nevertheless been able to imagine a world as it ought to be. We must at least meet them half way or at least part way. We cannot expect them to do all of the readjusting. We must prepare ourselves to enter sympathetically into their thinking, their emotions and their experiences. Yes, it is pressing-ly urgent that we face the need of readjusting ourselves.

Those who come back to us, strong and capable, will also be under the necessity for readjustment. Some will be able to fall into the old familiar grooves, others will not. The process of adjustment will be difficult in any case. They will have to be on guard against emotional, physical and mental maladjustment. Many of us are old enough to remember the restlessness of those who came back from the first World War. We know that many of them were successful in readjusting them-

selves. We know, too, that others were not so fortunate. Those who return from this war will face the same difficult problems. Many of them will have grown too big for the little places they filled before enlistment. It may appear that "the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it." Many of them, we trust, will fit into the old situations without too great a mental conflict. Others may have a hard time in readjusting themselves to old situations, old jobs, even their old friends.

But some will return to us wounded in body, mind and spirit. These will have a much more difficult problem. The treatment during the period of hospitalization will require of them the utmost patience. We have heard it said often enough that they will not wish to be coddled. They will need, however, sympathetic understanding and a spirit of hope. We must be good listeners as we meet with them, hearing again and again, if necessary, whatever they have to tell us in seeking release from tension and boredom. We must learn to refrain from morbid curiosity and be as natural with them as is possible under the circumstances. We will owe them a lot more than we can ever repay, and therefore we cannot give too much of our time, our energies and our prayers in adapting ourselves to their needs so that they too may find places of happiness and usefulness after their wounds have been healed.

We can all feel a proper sense of satisfaction that so many agencies, governmental, social, business and religious, are concerned in making preparations to help our returning service people. That so many plans have been made is a great credit to the American people. Most of these agencies will function chiefly in material ways. Jobs are essential. The right jobs are even more essential. Absorbing interest in a creative occupation is a healing power, saving the soul from disintegration. The Church is in a unique position to

help because, amongst other things, it is a society of closely associated families, looking to God as the source of Fatherly help and guidance. The minister is in a position to be familiar with family and social backgrounds. He has participated with his people in many happy events which have been celebrated in the church. He has visited his parishioners in times of trouble, and done what he could to bring hope in times of sorrow and despair. In the last analysis, the processes of readjustment are chiefly spiritual in character. There can be no thorough-going usefulness and no thorough-going happiness without peace of mind.

This is where the local parish comes in. A worshipping and working church can do a great deal. We must translate our service flag, our rolls of honor, our war memorials into something definite and constructive. The local church can provide a body of informed members prepared to co-operate with and supplement the efforts of pastors in advising our returning service men and women how to help themselves.

Here is a program which one church outlined for itself in planning to be of service.

A committee of five men and two women was appointed to help in every way possible and to secure the assistance of other members of the congregation.

A mass of information was gathered together regarding the rights, privileges and opportunities provided by the so-called "G. I. Bill of Rights."

Various agencies, federal, state and local, were listed, together with the special service these agencies made available.

Efforts will be made to seek knowledge generally, and from members of the congregation particularly, regarding jobs open and the qualifications needed to fill them.

Efforts will be made to cultivate a sympathetic understanding of possible emotional maladjustment, and to stimulate an awareness of the fact that we at home will be just as much under the necessity of readjustment as those who come back to us.

Efforts will be made to develop men and women in the art of counseling and advising, and also in the art of enlisting the returning men and women for tasks at home for

which their service training has given them unusual qualifications. The committee feels the importance of recognizing the fact that the returning men and women will be ready to give constructive help and that this help must be enlisted.

Letters have been sent to all those on the parish service roll and to their families as well, telling them that the services of the committee are at their disposal.

The letters end with these words: "There can be great days ahead for Lansdowne and Delaware County but your help is needed to bring them in. There is work here for you to do, work for your own earnings and your own good, work for the good of your neighborhood and your country and for the good of the liberties and the institutions you sacrificed and served to preserve and maintain. We pray to speed the day when the last of the formalities marking your return to civilian life are ended, and you can join with us in making your homeland all that you and we want it to be."

We all have personal responsibilities in this whole matter. They have served us. They will serve us in the future. The changes in them for the most part, we believe, will be for the better. Many of them will have found a working faith and philosophy. They will have a lot to contribute. We, too, can serve them. Our responsibilities are not to be delegated. Now is the time for doing our part. Two striking questions from a recent novel apply pertinently to the subject before us. They are—"When—if not now?" and "Who else—if not you?"

A LAYMAN'S TESTIMONY

By HARRY A. WHEELER

*President, Railway Business Asso., founder
and first president of the Chamber
of Commerce of the United States,
and an officer of the Laymen's
Missionary Movement*

As a layman and a businessman I live in an environment that is coldly practical, and I deal with people who pride themselves on being hard-headed and realistic. Yet I am vitally interested in a worldwide missionary effort. I have many reasons for this interest, but three or four of them are, I think, especially important.

First, because I am a Christian and believe in Jesus as the world's Saviour I have the obligation to use

all of the tools He has placed in my hands to help carry His message everywhere. Jesus said, "Go into all the world": and although I cannot do this personally, I can support and encourage the missionary agencies which do so.

Second, I believe deeply that the Church is a social institution vital and essential to human progress and effective human relationships. Modern civilization and, yes, let's be practical, modern business could not exist without a moral foundation. Every successful businessman knows that "honesty is the best policy," that the golden rule of dealing squarely with the other fellow is an asset more important than bank assets. These are moral precepts which we take for granted because the Church has lifted us from the rule of the jungle and given us a code of conduct and value whereby we can work together. Edgar Guest, in his homely fashion, once wrote:

*For the Church is all that lifts
us from the coarse and selfish
mob,*

*And the Church that is to prosper
needs the layman on the
job.*

As a layman I want to strengthen and fortify the Church, and as a layman I can be an effective instrument to that end.

Three, I want this to be the last war. I want domestic and worldwide prosperity and high standards of living, and I know that this can't be attained except in an environment of peace. And I am convinced that a bedrock of peace is a moral, a Christian world, and that the missionary movement is a major weapon against war because it is dedicated to spreading Christian and moral values and principles over the earth. Furthermore, the missionaries bring practical benefits to other peoples—benefits which appeal to my business judgment. For example, they build and operate hospitals, and thereby combat disease and plague. They introduce modern methods of agriculture, industry and commerce, and raise living standards. They establish schools and colleges, and act as shock troops against illiteracy and ignorance which breed wars.

My final reason for supporting the missionary effort stems from an experience of my own. A number of years ago I had the honor of being one of the men who first formed the United States Chamber of Com-

merce. Everyone today recognizes the Chamber of Commerce as a worthwhile and constructive force in the American business community . . . for it brings businessmen together in an organized way to further principles and progress essential to trade and industry. Well, the world community needs a worthwhile and constructive force to bring people together in an organized way to further principles and programs essential not only to trade and industry, but more important, essential to good fellowship, Christian brotherhood and decent social intercourse. The Missionary Movement strikes me as the best agency to accomplish these ends.

ST. JOHN'S CELEBRATES ITS NINETIETH ANNIVERSARY

The Church of St. John the Baptist, Seymour Street and Germantown Avenue, celebrated its 90th anniversary on the Feast of St. John the Baptist, June 24th. A Parish Corporate Communion was held at 8 A. M. on that date. At 11 A. M., the Right Reverend Oliver J. Hart, Bishop of Pennsylvania, preached and administered the rite of confirmation and presided at the Sung Eucharist.

St. John's was founded by a group of parishioners from St. Luke's Church who wished to found "a free Church in the South end of the town," in 1855. The first services were held in the Odd Fellows Hall on Wister Street. In 1858 the present church was built and consecrated. The Parish House on the corner was erected in 1885. From the first, the church was "free," that is, there were no rented pews. St. John's was also the first church in Germantown and one of the first in Philadelphia to have a vested choir.

The founder and first rector was the Reverend Nicholas Diehl, who was rector until his death in 1875. He was succeeded by the Rev. C. Kinloch Nelson, Jr., afterwards Bishop of Georgia.

In 1935 it was proposed that the church be closed and transferred elsewhere. It was at this time that the then rector of St. Luke's Church, the Rev. Wallace E. Conkling, assisted the parish by becoming rector and supplying the necessary services to maintain the church. Since that time the rector of St. Luke's has also served as rector of St. John's. In

December, 1938, the present vicar, the Rev. Ralph E. Coonrad, was appointed in charge of the parish. Under his direction the parish has made steady improvement and is at present debt-free.

The music at the Sung Eucharist was the Missa di Sancta Albano by Healy Willan and Psalm 150 by Cesar Franck.

On Tuesday, June 26th, the Rev. Hugh Montgomery, rector of the Church of the Good Shepherd, gave

an illustrated talk on the South Seas. At the same time, an exhibition of the parish vestments and altar appointments were on display. The anniversary dinner of the parish was held on Thursday, June 28th, with Chaplain Morse, of Valley Forge Military Hospital, as the principal speaker.

The requiem for the departed of the parish was said at 9 A. M. on Saturday, June 30th.

riage solemnized by him or in his parish or mission. Such record shall be signed by the officiating Minister, by the married parties (the woman using as her surname the surname of her husband) and by the witnesses.

Commission On Marriage Proposes New Canon

1. Ministers of this Church shall, within their Cures, give instruction, both publicly and privately, on the nature of Holy Matrimony, its responsibilities and the mutual love and forbearance which it requires.
2. Ministers of this Church in solemnizing marriage shall conform to the secular law relating thereto, to the Canons of this Church and to the Form for the Solemnization of Matrimony set forth in the Book of Common Prayer.
3. Every Minister of this Church, before solemnizing a marriage, shall satisfy himself that the parties thereto have a right to contract marriage under the secular law and in accordance with the provisions of this Canon, and particularly he shall inquire as to whether either of the parties has been previously married, and, if so, how the marriage was terminated.
4. No Minister of this Church shall solemnize or bless the marriage of any person who has a former spouse then living from whom he or she has been divorced by a civil court unless it can be shown to the Bishop and his legal adviser by the records of the court which decreed the divorce that the divorce was granted on the ground that no legally valid marriage had taken place, and the Bishop shall so certify in writing to the Minister.
5. It shall be within the discretion of any Minister of this Church to decline to solemnize any particular marriage.
6. No Minister of this Church shall solemnize a marriage unless the intention of the contracting par-

ties be signified to him at least three days before; provided, that, for weighty cause, he may solemnize on less than three days' notice the marriage of persons at least one of whom is well known to him.

7. No Minister shall solemnize a marriage unless at least one of the contracting parties has been baptized by a baptism recognized by this Church.
8. No Minister of this Church shall solemnize a marriage unless there be at least two witnesses present.
9. No Minister of this Church shall solemnize a marriage unless he is satisfied that the parties thereto understand the nature of Christian marriage, its duties and responsibilities, and intend, with God's help, to endeavor faithfully to perform the same. To this end, and before he officiates, he may require them to sign the following declaration:

"We, A. B. and C. D., desiring to receive the Church's blessing upon our marriage, do solemnly declare that we hold Christian marriage to be a lifelong union of husband and wife, for the purpose of mutual fellowship, understanding and encouragement, for the procreation of children (if it may be) and their physical and spiritual nurture, for the advancement of the Kingdom of God and the benefit of society. And we engage ourselves, as far as in each of us lies, to make every effort to realize the Christian ideal of marriage."

10. Every Minister of this Church shall, without delay, formally record in the proper register the name, age, parents, and residence of each of the parties to any mar-



**REV. FREDERICK A. WARDEN
DIES AT RIDLEY PARK**

The Rev. Frederick A. Warden, Rector Emeritus of Christ Church, Ridley Park, Pa., was called to his reward on September 13th, after a ministry of forty-five years.

The Rev. Mr. Warden was born October 21, 1870. He attended McGill University, Montreal, Canada, from which he graduated in 1895; ordained deacon in 1901, and priest in 1902 by the Right Rev. Ethelbert Talbot, Bishop of Bethlehem.

His first rectorship was at the Church of the Holy Apostles, St. Clair, Pa., which he left in 1903 to become the rector of St. Paul's Church, Columbia, Pa., remaining there until 1907. He then went to the Island of Puerto Rico as a Missionary and was the rector of St. John the Baptist of San Juan, Puerto Rico, until 1915, during which time he bore much of the responsibility of the administration of the Missionary District of the Island, the Bishop of the District being ill much of the time.

In 1915 he returned to the States, becoming the rector of Trinity Church, Moorestown, N. J., where he remained until 1926. In that year he was called to the rectorship of Christ Church, Ridley Park, Pa.,

there literally coming home, as Pennsylvania was the state of his predilection. This proved to be his last parish, since he served it faithfully until 1943, when he became Rector Emeritus and began to enjoy a long-earned retirement after 45 years of faithful service in the ministry. During his rectorship at Christ Church, he was also priest-in-charge of the Church of St. John the Evangelist, Essington, thus continuing in the missionary work which he had learned to love in Puerto Rico.

He is survived by his wife, the former Nancy Clyde Perrottet, of Columbia, Pa., and four children: James, of Harrisburg, Pa.; Frederick A., Jr., of Chester, Pa.; Edythe Clyde, of Ridley Park, and Mrs. Dorothy Grube, of Caldwell, N. J., and seven grandchildren.

He was an honorary member of the Albion Society and for three years President of the Monday Evening Club of the Diocese of Pennsylvania, and a member for many years of the Mission Board of the Diocese.

Since his retirement he and his wife and daughter, Edythe, have resided at 402 E. Ridley Avenue, Ridley Park, Pa.

The burial services were read at Christ Church, Ridley Park, on Monday, September 17th, at 10:30 A. M., by the Right Rev. Oliver James Hart, D.D., Bishop of Pennsylvania, assisted by the Rev. Albert O. Judd, rector of Christ Church, Ridley Park, and the Rev. Paul R. R. Reinhardt, rector of St. James' Church, Prospect Park, Pa., a life-long friend of the family and who was presented for ordination by the Rev. Mr. Warden in 1913.

The interment was on the same day in Memorial Park Cemetery, Frazer, Pa.

CHAPLAIN COLONY A LT. COL.

Chaplain David C. Colony, formerly rector of St. Luke's Church, Philadelphia, has been promoted from Major to Lieutenant Colonel. He is now the port chaplain at the Los Angeles Port of Embarkation.

Before entering the service Chaplain Colony made his home at 21 Garden Street, Mt. Holly, N. J.

In the first World War Chaplain Colony served in the British Army. His son, Ensign David Colony, Jr., is with the Amphibious Forces of the Seventh Fleet.

IN THE DIOCESE

(Continued from Page 4)

is a graduate of Lincoln University and the Philadelphia Divinity School and formerly rector of St. Augustine's Church, Philadelphia.

Mrs. Caroline S. Berger, who resigned at the end of June, was a teacher in St. Matthew's Sunday School for sixty-one years. She is succeeded by Miss Carrie Pierson as Superintendent of the Primary Department.

Two new altar cloths were recently dedicated at St. Mark's Church, Honey Brook; one, in memory of the Rev. Richard Kemp, a former rector; the other, in memory of Mr. George Dunwoody, a former vestryman.

When the Philippines were freed, the Rev. George G. Bartlett promptly sent \$100 to Bishop Wilner in the name of the alumni of the Philadelphia Divinity School from the "Four Bishops' Fund," which is contributed by the members of the Alumni Association.

A summer Parish Party, held by the Women's Auxiliary of St. Thomas' Church, Whitemarsh, was for the benefit of the Episcopal Hospital.

The 185th anniversary of Christ Church, Upper Merion, was held on

June 24th. Stained-glass windows in the chancel doors were dedicated at this service. On the Epistle side are representations of Isaiah and Moses. on the Gospel side are St. John the Baptist and St. Paul. In memory of Francis Ritter Esterly and Matilda Davis Esterly. The sermon was preached by the Rev. George Bishop.

At the spring commencement of the Philadelphia Divinity School, honorary degrees of Doctor of Divinity were conferred upon Bishop Roberts and the Rev. Messrs. James M. Collins, Walter C. Pugh, Elwood L. Haines, and Chauncey E. Snowden.

Mrs. Raymond Miller has presented to St. James' Church, Prospect Park, two Bible book markers for the Trinity Season, in loving memory of her mother, Mrs. Annie Hanna Langton.

It is estimated that there are 52,000 people residing within the territory served by St. Matthew's Church, 18th and Girard Avenue. The parish accepts this as a challenge to extensive missionary effort.

Gloria Dei Church (Old Swedes'), "the oldest church in Pennsylvania," recently celebrated the one hundredth anniversary of its admission into the Convention of the Protestant Episcopal Church of the Diocese of Pennsylvania. It was founded as a mission of the State Church of

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TELEPHONE—RITTENHOUSE 1430

Sweden in 1646, as a missionary
enterprise among the Lenni Lenape
Indians.

Lt. John Rawlings Toop, USNR,
son of the late Rev. George Herbert
Toop, who was rector of the
Church of the Holy Apostles, was
killed in Germany, July 26th, in a
motor accident.

The Rev. Robert Bakewell Green,
former rector of St. Stephen's
Church, Norwood, died on August
2nd at his home in Collingdale.

Temple University conferred the
degree of Doctor of Divinity upon
the Rev. E. Felix Kroman "in rec-
ognition of his work at Christ
Church since he became rector in
1938."

The magazine *Time*, in making
reference to the peace services of
thanksgiving and prayer which were
held throughout the United States
on the night the Japanese surren-
dered, singled out the simple service
held by candlelight and conducted
by a seminarian in Trinity Chapel,
Solebury.

On August 15th approximately
1,000 persons attended services at
the Washington Memorial Chapel,
Valley Forge. Dr. John R. Hart
conducted eleven services at hourly
intervals, from 10 A. M. to 8 P. M.,
delivering an address at each service.

The Rev. Alfred W. Price, D.D.,
rector of St. Stephen's Church, is
National Chaplain of the Military
Order of the Purple Heart.

The Rev. Hugh E. Montgomery,
who has recently resigned as rector
of the Memorial Church of the
Good Shepherd, Germantown, has
assumed the chaplaincy of the
Bishop's School for Girls, LaJolla,
Calif., as a temporary assignment.

The Rev. J. Jarden Guenther
conducted a three-day retreat for
women at St. Margaret's House,
Germantown, early in June.

The Rev. Robert R. Windley,
Chaplain of the Galilee Mission,
died on May 31st at the age of 75
years. He had served as assistant at
several parishes in this Diocese and
elsewhere. The burial service was
read by the Rev. Waldemar Jansen,
Jr., of Trinity Church, Oxford,

Philadelphia, where Mr. Windley
had spent part of his ministry.

Robert Krimmel, Junior Assistant
Scoutmaster of Troop No. 2, affili-
ated with St. Stephen's Church,
Philadelphia, was recently awarded
a medal by the Daughters of the
American Revolution because of his
activity in scouting.

St. Luke's Church, Kensington,
distributes miniature coal bins to
serve as savings banks, to be turned
in to the church to meet the heat-
ing costs.

St. John's House, Ocean City,
N. J., a vacation center for organi-
zations and members of St. John's
Church, Norristown, over a period
of ten years has provided summer
outings for about one thousand per-
sons. Due to serious damages by
storms, the vestry recently decided
to sell this property, and plans are
under way to procure a vacation
center in the country.

George Wharton Pepper, former
United States Senator from Penn-
sylvania, has been named chairman
of the Campaign Committee to
complete the South Transept and
Nave of the Washington National
Cathedral of SS. Peter and Paul.
Bishop Hart is an honorary canon
of the Cathedral.

Samuel A. Hawthorne, who had
served as crucifer for over fifty years
in St. Timothy's Church, Roxbor-
ough, died on May 11th, and was
buried from the church. He was 77
years old.

Several American Legion posts at-
tended service on Memorial Day at
the Cathedral Church of Christ,
placing wreaths at the World War
Memorial Shrine.

Mrs. Esther Bradford, founder of
the Lighthouse in Kensington, died
on August 24th.

All Saints' Church, Crescentville,
was fortunate enough to procure a
carload of coal, which will take care
of its heating problem for about two
years.

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THE NEW ST. PHILIP'S A SYMPHONY OF CONTRASTS

The building boom has begun and its rapidity is attested by the experience of Dean Niblo with the new mission at Oreland. When he bought a large lot at the corner of the two most strategic streets in the village in early summer, the name St. Philip's-in-the-Fields was literally as well as poetically exact; but before the summer was over the fields had changed into a large building operation, and as this issue of THE CHURCH NEWS goes to press the foundations are being laid for many more new and attractive little houses to be added to the hundreds of others built in the last few years, almost all of which are occupied by young married people with children. Mr. Norman C. Harvey is in charge of the work and is now holding services in the Fire House.

The Rev. Albert F. Fischer, Jr., rector of St. Mark's, Frankford, tells this good story of an experience that he had recently while preaching at St. Philip's-in-the-Fields, which is reminiscent of the tales told by missionaries in the far West during the gold-rush days when they often had to hold services in saloons. Mr. Fischer was preaching in the Fire House, the only available place, when in the very middle of an impassioned passage in his sermon some one in the next room, where boys and men congregate at night, hit the jack-pot. Instantly there was such shouting and howling with glee that the preacher's voice was drowned and he had to stop until the excitement subsided. Truly the days of the pioneers are not over!

ORDINATIONS SINCE THE LAST ISSUE

The Rev. Elmer James Smith was advanced to the priesthood on May 26, 1945, in St. James' Church, Kingessing. The Rt. Rev. William P. Roberts, D.D., Bishop of Shanghai, officiated, acting for the Rt. Rev. Oliver J. Hart, S.T.D. Mr. Smith is at Harvard University studying for a Ph.D.

Charles Henry Long, Jr., was ordained to the Diaconate on July 7, 1945, in Zion Church by the Rt. Rev. Oliver J. Hart, S.T.D. Since his ordination, Mr. Long has been working at the City Mission for the summer months, returning to Virginia Seminary on September 27, 1945.

Robert Morton Smith was ordained to the Diaconate on July 7, 1945, in Zion Church by the Rt. Rev. Oliver J. Hart, S.T.D. Mr. Smith has been supplying at St. Ambrose Mission since August 1st.

The Rev. Ronald Ansley Wiley was advanced to the priesthood in Zion Church on July 7, 1945, by the Rt. Rev. Oliver J. Hart, S.T.D. Mr.

Wiley is in charge of Redeemer Church, Andalusia.

"When driving to church, please pick up all who are walking. Stop and ask persons, if you do not know them. A friendly offer may mean a new family for church." That is good advice, copied from a parish paper.

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SEMINARY PLANS FOR THE VETERANS

Plans for assisting returning service men who wish to prepare for holy orders have been announced by the General Theological Seminary in New York City. The arrangements were approved by the Dean and Faculty of the Seminary at a recent meeting, after study of the problem by a special committee appointed over a year ago. The program is designed to do everything possible to facilitate the preparation of demobilized service men who enroll at the General Seminary, while at the same time maintaining the highest standard of academic integrity in equipping men for their ministry.

Two features are central in the program. The first is the establishment of a number of special groups which will make it unnecessary to lump the men together, but will enable the Seminary to handle each case on its merits, adjusting the course of study to the particular problems and circumstances of the student. The second is the further development of a method of instruction in which the lecture-examination technique will be replaced, so far as feasible, by lecture-reading-conference-examination, in which the lecturer will assist the student in mastering the material by personal and group discussion.

In making public its program, the Seminary stated its aims as follows:

"The beginning of the period of demobilization will see many men who have found a vocation to the ministry during their active service with the armed forces eager to begin their Seminary studies as soon as possible. The majority of these men will not have had opportunity to have completed the usual academic requirements for entrance to a seminary before their war service began. Even the greater part of those who have done so are finding that years of active military service push their former disciplines of study far into the background. Yet these men bring back from the war to their future ministry a maturity born of their experience and qualities of mind and character which must not be lost to the Church. They will not wish to enter the priesthood improperly or hastily prepared, but clearly the normal peace-time requirements for entrance to a seminary cannot be im-

posed upon them. Clocks cannot be turned back in human lives; the time must be redeemed by grappling wisely and boldly with the situation. In this respect at least the position of the theological seminaries is similar to that of other professional graduate schools."

THE REV. C. HERBERT REESE PASSES AWAY IN NEVADA

The Rev. C. Herbert Reese, rector of St. Matthew's Church, Francisville, 18th and Girard Avenue, from 1919 until 1941, died in Reno, Nevada, on August 21, 1945.

Chaplain Reese began his career as private secretary to the Hon. Frank Pierce, First Assistant Secretary of the Interior, Washington, D. C. While there he decided to study for the ministry and in 1911 graduated with high honors from the Virginia Theological Seminary and was ordained that same year by Bishop Harding in Washington. He served for a time as assistant minister at St. Thomas' Church, Washington, and in 1914 became rector of Trinity Church, Victoria, Texas.

At the beginning of World War I, he entered the service as Chaplain of the 360th Regiment, 90th Division, A. E. F. In 1919 he went overseas with his division and took part in the St. Mihiel and Meuse-Argonne campaigns, being both gassed and wounded. He was promoted to Divisional Chaplain and served several months with the Army of Occupation in the Rhine Valley. He was recommended for promotion in the highest possible terms by his Divisional Commander.

In 1919 he became rector of St. Matthew's Church and served the parish faithfully and well as a devoted pastor and leader of his people. During that time he was Chairman of the Hebrew-Christian Committee of the Diocese and a member of the Board of Directors of the Galilee Mission.

On May 27th, Chaplain Reese was inducted as Captain in the U. S. Army and served as Chaplain at Fort Meade. He was transferred to Hoff General Hospital, Santa Barbara, Calif., in May, 1942, and served there a year. While there he was promoted to Major.

In 1943 he was transferred to Camp White, Oregon, and served there about a year, being transferred as Post Chaplain to Fort MacArthur, San Pedro, Calif., where he remained until taken ill in June, 1945.

On March 1, 1945, he was awarded the Silver Star for "heroism and devotion to duty" during the St. Mihiel and Meuse-Argonne offensive in 1918.

Chaplain Reese was a member and Chaplain of Franklin Lodge No. 134, F. & A. M.; was a member of Mary Commandery, Knights Templar, No. 36, and Palestine Chapter No. 40 of the Royal Arch Chapter No. 240. He was a Grand Chaplain of the Grand Lodge of Pennsylvania.

Chaplain Reese is survived by a widow, Mrs. E. Louisa Reese, and two stepdaughters, Mrs. John Chism, of Reno, Nevada, and Mrs. Donald S. Dobbie, of Scarsdale, N. Y.

BEQUESTS AND MEMORIALS

Those who remember the Church in their wills leave behind them the good works which they had carried on throughout their lives. Many of the parishes, missions, and institutions of the Diocese are substantially helped in their work by funds received in this way.

Miss Laura Bell, who died June 28, 1943, named the Church Foundation as the residuary legatee of her estate, involving an award to the Foundation of \$228,294. Miss Bell provided other charitable legacies, including \$30,000 to St. Stephen's Church, of which she was a member.

Miss Mary L. Massey, a lifelong member of St. Paul's Church, Chester, left \$1,500 to her parish, the income to be used for the Sunday School. She also left \$1,500 to the Bishop of Pennsylvania, in loving memory of her parents, James Massey and Sarah A. Massey, to be used by the Bishop for work among needy and struggling Sunday Schools for white children in the Diocese.

Miss Florence Addicks, who died April 16, 1942, left \$5,000 to the Episcopal Hospital.

Mr. Isaac Wilson, who died over a year ago, left \$1,000 to the City Mission, and \$500 to the Church of the Holy Trinity, Philadelphia.

St. Paul's Church, Chestnut Hill, is given \$5,000 under the will of the late Julia Hebard Marsden.

Ten thousand dollars was willed to the Episcopal Academy by the late Dr. Charles W. Burr.

The Memorial Church of St. Paul, Overbrook, received \$5,000 from the estate of the late Walter H. Johnson.

The Episcopal Hospital inherited \$29,888 from the estate of the late Dr. James R. F. Bell.

The Church of the Holy Trinity, West Chester, was left \$5,000 by the late George H. Huey.

Mrs. Harriet M. Wilson left the Church of the Holy Nativity, Rockledge, the sum of \$200 for the use of the Altar Guild, and \$600 for a window in memory of herself and her sister, Caroline C. Plumly.



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Home Folks and Fighters Look At God

By MAJOR EDWARD B. IRVING
U. S. Marine Corps Reserve

There recently came to my attention out here on a South Pacific "Paradise Isle" a profound article by the Right Rev. Oliver J. Hart, Bishop of Pennsylvania, which he had spoken over the Episcopal Church of the Air. In this article, "The Church and the Returning Soldier," Bishop Hart outlined in brief the following (the full text is recommended as *must* reading): that home folks and returning fighters did not have a meeting of minds; that there was a void—a gap—in their thinking, which in many cases seemed unbreachable; that it is incumbent upon the home folks to heal this open wound—that theirs was the initial step or else the result will be disastrous—mark you, *disastrous!*

This is the fighters' reply—their opinion of what constitutes this gap, and how it can be healed. It is offered as an open letter to Bishop Hart, inspired by his profound appeal. What he claims is true, for if these returning fighters became disillusioned by what they see and find upon returning—they will crawl in a hole and pull the hole in after them—soured in the belief that all they fought for was in vain.

Wherein the warning? The home folks are running the home show now and all is well with the world. But, after the war the fighters will be in the home front saddle. They will be pressing buttons and pulling strings. Remember—these men are fighters and they will fight to do just that. They won't meet Axis resistance to their attacks because in the hearts of home folks are awe, respect, thanksgiving and love—enduring, whole-souled love. Home folks will give way before the fighters' attack.

Now, if these fighters, upon returning, become disillusioned—soured, we will have unenlightened, soured men running our government. Make no mistake about that. Then it will be the home folks' turn to be disillusioned. The net result? Both fighters and home folks will crawl in a hole and pull the hole in after them, and all the benefits and prospective accomplishments of Allied Nation co-operation will crumble—fall into decay and dis-

use. Then the world will go on its greedy, selfish way grumbling blindly—stumbling to fall headlong into another war holocaust in thirty years, or less.

No? Well, then, what happened after the last war? Wasn't it just that? Are we men or mice—fatalists or Christians? Do we have to stand gazing stupidly off into space waiting for the axe to fall? Because we were dumb isolationists then—is that any reason that we have to be toothless morons, gumming sweet nothings, bemoaning our fate while we look around for scapegoats in other nations—other peoples to blame for our own shortcomings, short-sightedness—for our own lack of enlightened intelligence? No, home folks and fighters, we're not mice—we're men; we're not simple-minded fatalists—we're Christians with a burning zeal to bring about "On earth as it is in Heaven"—or know the reason why.

Strong medicine? All right, now we're both down to brass tacks. Where do we go from here?

First—the returning fighter! Here are the rules—the Golden Rules—or you will have a maverick on your hands. And I mean just that, obey them or he may fling out of the house and you may never see him again. That's the worst that can happen.

1. Put Christianity in your heart—sincerely. It's in his. "There are no atheists in fox-holes" is not a funny wise-crack.

2. Don't coddle him as if you were looking up at some saint, because he's human and half-devil at that—from war's realities. Let him alone and the devil part will wear off.

3. Don't make a hero out of him. It's all right for his comrade fighters

to make a hero out of him—he'll stand for that—but he won't stand being pawed over by civilians. So—let him alone—don't put him on a pedestal or show him off before friends.

4. Don't be curious! Don't ask him questions about his opinions, his service life, far places or anything. Let him alone. He'll talk when he's ready. Let it go at that.

5. Don't tell him he looks grand in his uniform! Take it for granted that he's supposed to look that way. Skip it.

6. Don't give him any civilian medals—he'll hate you. He wants medals only from his fighter comrades. Let well enough alone.

7. Don't ask him out to parties in his honor. He'll hate that. Sure, ask him out to natural neighborly parties—he'll love that if he's just among those present. But don't lionize or he'll think you tricked him—and he *won't* like that.

8. Treat him just as if he'd been away on a vacation or a business trip. Be natural. He's out of his element among civilians, just like a fish out of water.

9. Let him brag! He's just letting off steam—showing off. But don't pump him! Then his readjustment will be natural and normal—and he'll become one of you the easy way. Now, don't disobey these rules and make it the hard way—he's had plenty of that.

10. Out here—the only thing he sees is *home*. Let him alone until he drinks his fill of that!

11. Now, show him your interest in world problems—in your sincere, profound interest in things "On earth as it is in Heaven." Show him that you are a Christian, too—and he'll pal up to you and fight on your side—on God's side. That, home folks, is what he wants to do. These are the rules and they are all "musts."

Now, if you lack Christian sincerity and zeal—this breach between you and him will never heal. Remember—he has God in his heart—"There are no atheists in fox-holes." He'll lose that if you don't match it—and then we'll all go blindly stumbling into the next war in thirty years. War is not inevitable—normal, it is detestable, and there is no one who knows that better than the fighting man.

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